

The Ultimate Change

By

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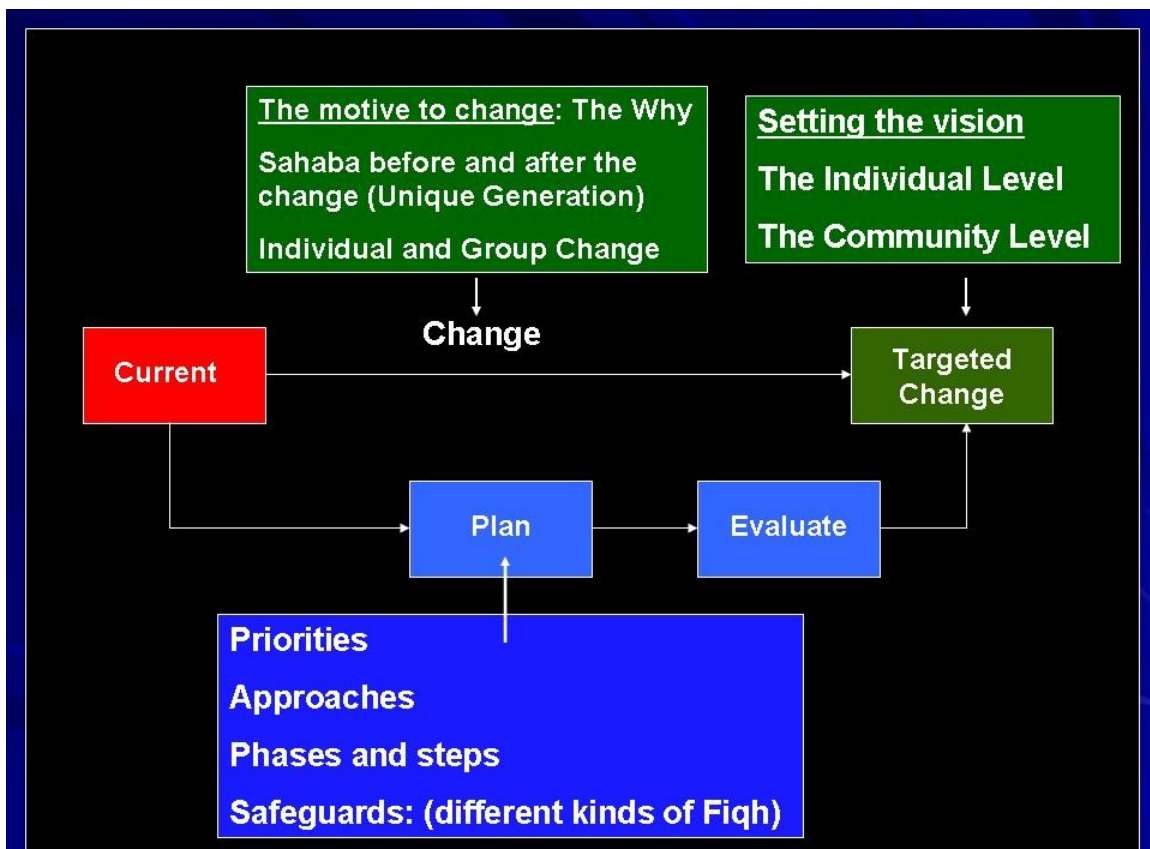
إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم

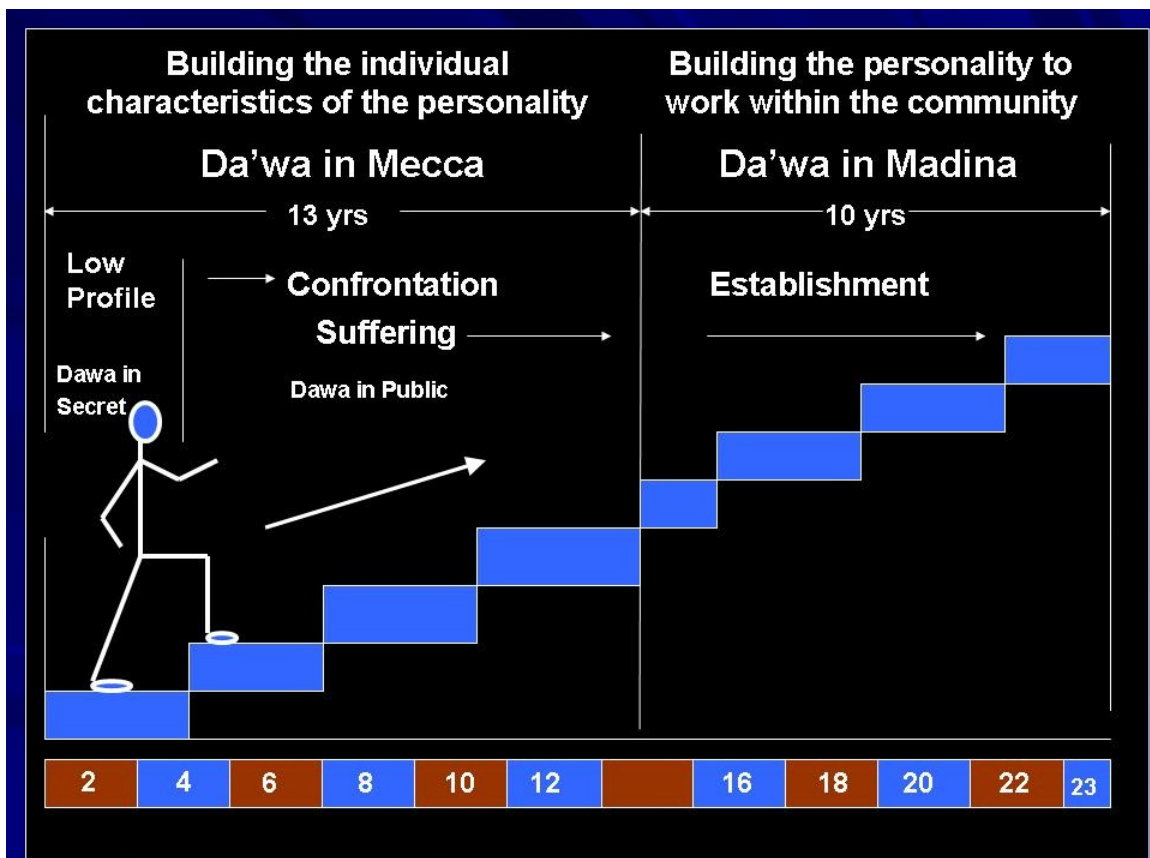
**Allah does not change the status of a
people until they change themselves**

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ
حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

سورة الأنفال آية 53

**8.053 "Because Allah will never change
the grace which He has bestowed on a
people until they change what is in
their (own) souls: and verily Allah is the
All Hearing All Seeing."**





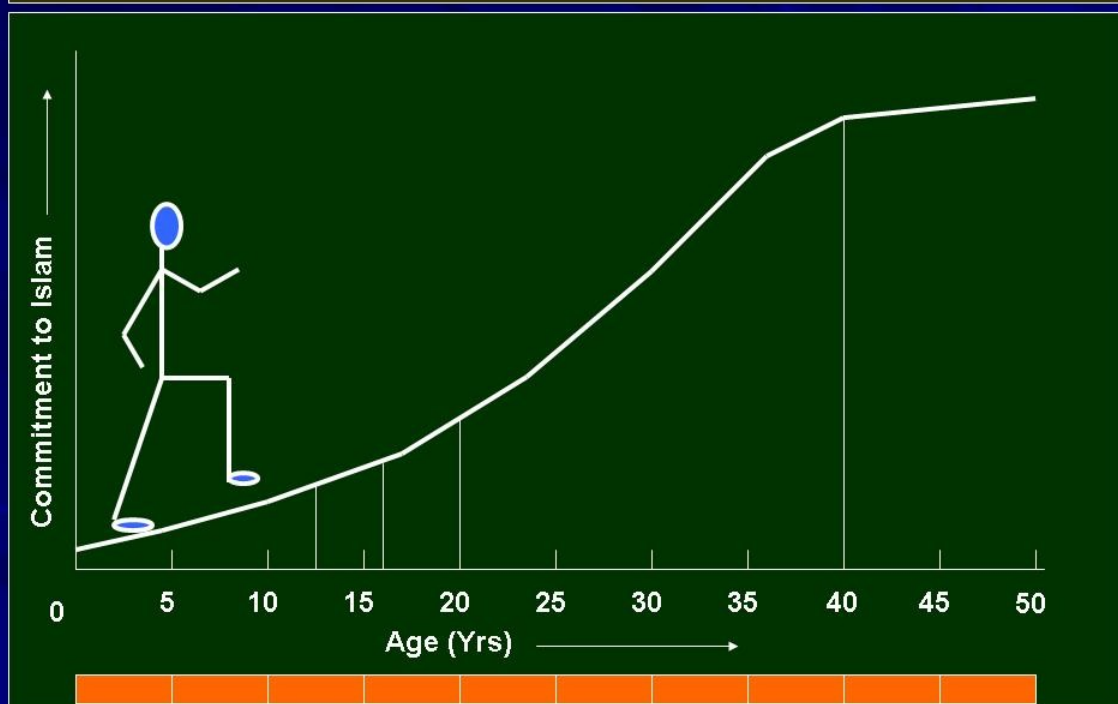
Change and Development Process



Change and Development Process



Change and Development Process



Setting Priorities

Start (Iqraa)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ.
الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

The Effect of Early Suras of the Quran on Tarbiyah

سورة العلق

Emphasis on the value of learning and education. We see the importance of Faith in Allah and its contribution to success.

Priority #1



FAITH

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
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الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ

1. Read! in the name of thy Lord and Cherisher, Who created-
2. Created man, out of a (mere) clot that hangs:
3. Read! And thy Lord is Most Bountiful,-
4. He Who taught (the use of) the pen,-
5. Taught man that which he knew not.

The Effect of Early Suras of the Quran on Tarbiyah

سورة العلق

Emphasis on the value of learning and education. We see the importance of Faith in Allah and its contribution to success.

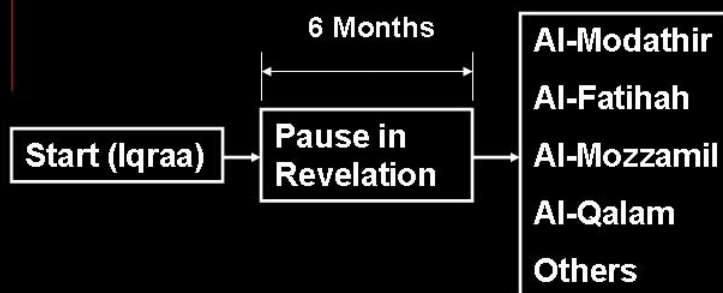
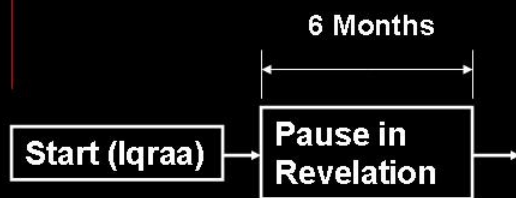
Priority #2



Knowledge

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ
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The Effect of Early Suras of the Quran on Tarbiyah

سورة المدثر

These are the opening verses of Surat Al-Muddathir. Some scholars quoted a correct hadeeth stating that this was the first Surah. However, we know that Surat Al-Alaq is the first one revealed. Reconciling between the two stories, we can look into this one as the first one ordering Prophet Mohammed, peace be upon him to warn others. Hence, it is the first one conveying the message of Islam. Early we see an order for Takbeer and Tahara which are needed for Salah. Salah came in the next Surah (Al-Muzzamil)

يَا أَيُّهَا الْمُدَّثِّرُ. قُمْ فَأَنْذِرْ. وَرَبَّكَ
فُكِّبَرُ. وَثِيَابَكَ فَطَهِّرْ. وَالرُّجْزَ
فَأَهْجُرْ

1. O thou wrapped up (in the mantle)!
2. Arise and deliver thy warning!
3. And thy Lord do thou magnify!
4. And thy garments keep free from stain!
5. And all abomination shun!

The Effect of Early Suras of the Quran on Tarbiyah

سورة المزمل

Early in the history of Islam Salah became mandatory on Muslims. The order here was to make Qiam Al-Layil, which is the Salah we do nowadays. It was made most of the night or half of it and then the relief came to the Muslims in the last verse of this Surah

Priority #3



Salah

يَا أَيُّهَا الْمَرْمَلُ. قُمْ اللَّيْلَ إِلَّا قَلِيلًا.
نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا. أَوْ
زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

1. O thou folded in garments!
2. Stand (to prayer) by night, but not all night,-
3. Half of it,- or a little less,
4. Or a little more; and recite the Qur'an in slow, measured rhythmic tones.

The Effect of Early Suras of the Quran on Tarbiyah

سورة القلم

Here we see a good praise for the character of Prophet Mohammed, peace be upon him who sets a model and example for all Muslims.

Priority #4



Character

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ. مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ
وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ. وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

1. Nun. By the Pen and the (Record) which (men) write,-
2. Thou art not, by the Grace of thy Lord, mad or possessed.
3. Nay, verily for thee is a Reward unfailing:
4. And thou (standest) on an exalted standard of character.

Priorities of Prophet Mohammed, DBUH

Priority #1



FAITH

Priority #2



Knowledge

Priority #3



SALAH

Priority #4



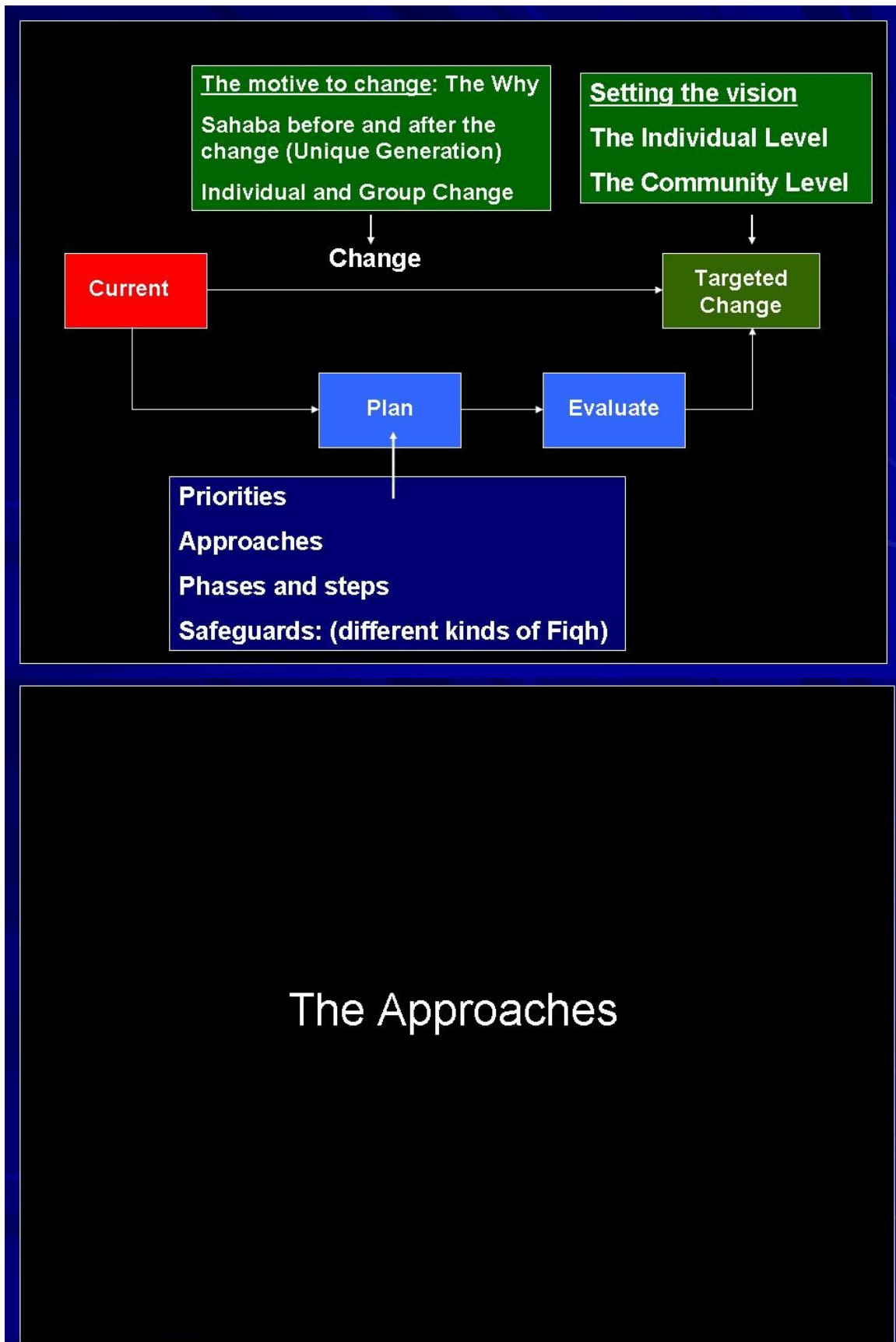
CHARACT.

Other Supporting Priorities



Role of the Quran in Tarbiyah دور القرآن في التربية





The Approaches

1. The Intrinsic Versus the Extrinsic Approach
2. The Comprehensive Versus the Selective Approach
3. The Use of the Brain Versus the Use of the Text
4. One-Way Approach Versus Multiple Approach
5. The Accommodating Versus the Precautionary

The Approaches

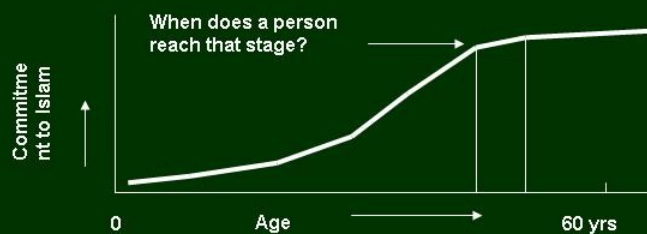
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The Approaches

1. The Intrinsic Versus the Extrinsic Approach

The Intrinsic Versus the Extrinsic Approaches

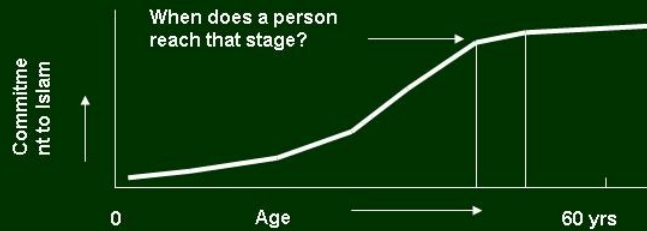


Two Approaches:

- 1. Fix the inside and this will automatically fix the outside**
- 2. Fix the outside and this will automatically fix the inside**

Which approach do you prefer? Which one do you think Prophet Mohammed, peace be upon him followed? Support your answer with some evidence.

The Intrinsic Approaches



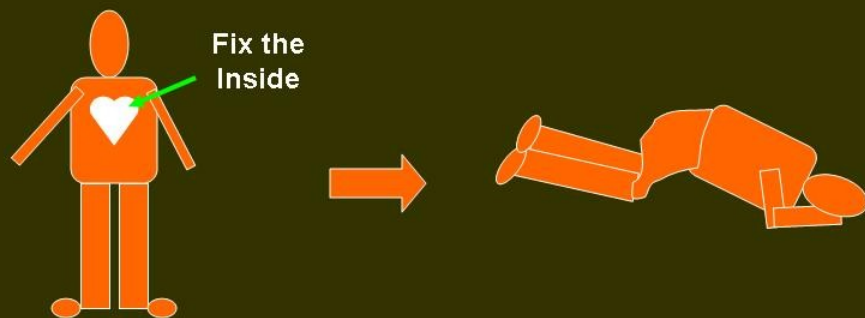
Two Approaches:

1. Fix the inside and this will automatically fix the outside

Work on people's hearts, make it transparent, pure and as sincere as possible. Develop their character and their ability to make sound ethical decisions and this will automatically fix the rest of their outside character, i.e., how they deal with the outside world such as the way they talk to others, the way they dress, the way they show respect to others, etc.

The Intrinsic Approaches

1. Fix the inside and this will automatically fix the outside

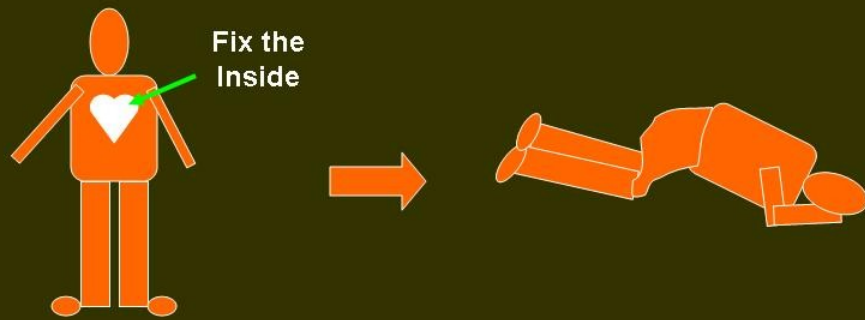


If the heart calms down the body will kneel down

إذا خضع قلبه خضع جسده

The Intrinsic Approaches

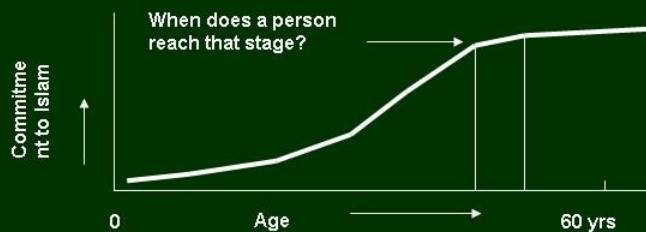
1. Fix the inside and this will automatically fix the outside



Allah does not look into the way you look but looks into your heart

إن الله لا ينظر إلى صوركم وأشكالكم ولكن ينظر إلى قلوبكم

The Extrinsic Approaches



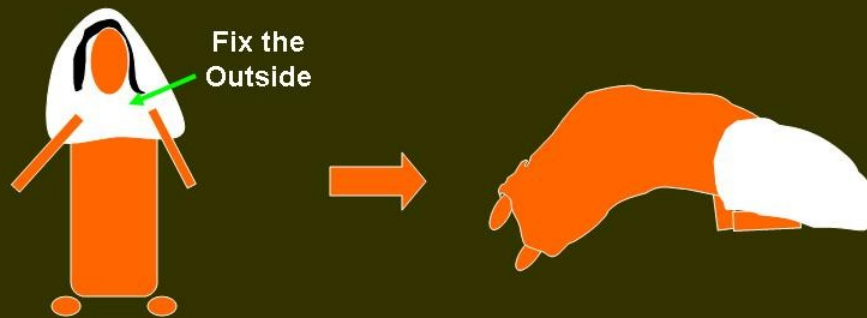
Two Approaches:

2. Fix the outside and this will automatically fix the inside

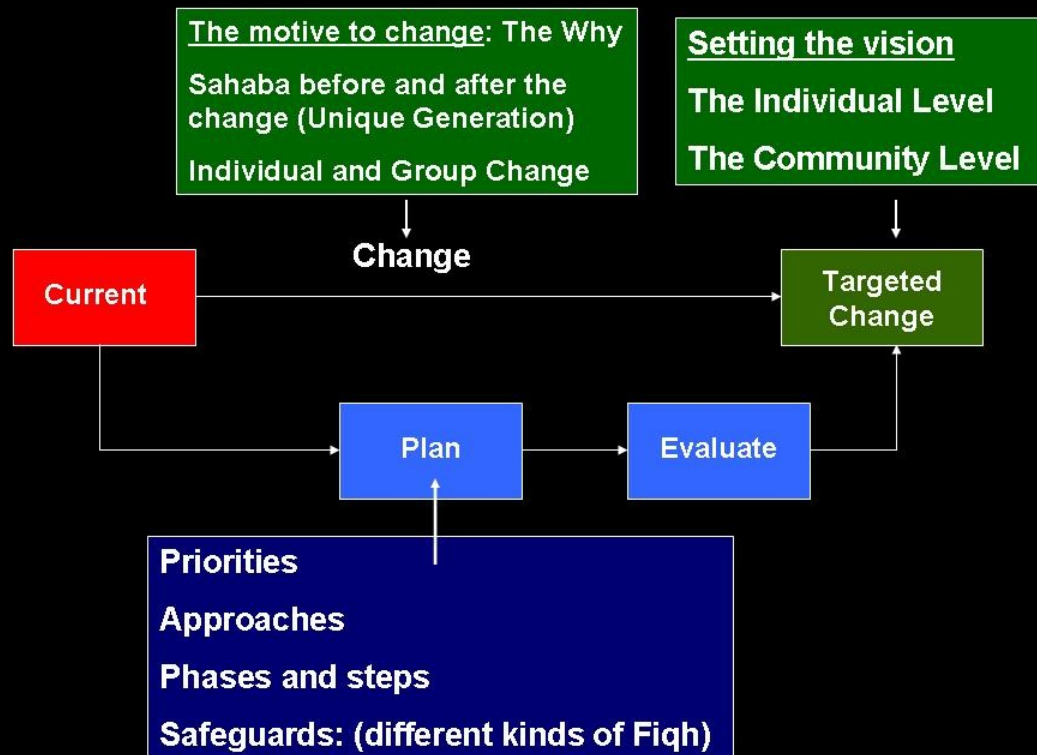
Put rules and regulations, let people follow them. Enforce how they dress, how they should talk to others and interact with the world around them. Though this seems to look like fake, yet by time, this will help fix the inside because training makes people civil. This approach is favorite among some Muslim scholars. They seem to put strong emphasis on how people dress and look hoping that this will become real and genuine by time.

Maturity Development Stages

2. Fix the outside and this will automatically fix the inside



Force Hijab and this will automatically
fix behavior



The Approaches

1. The Intrinsic Versus the Extrinsic Approach

2. The Comprehensive Versus the Selective Approach

3. The Use of the Brain Versus the Use of the Text

4. One-Way Approach Versus Multiple Approach

5. The Accommodating Versus the Precautionary

The Approaches

2. Comprehensive Versus Selective Approaches

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَامِ ذَلِكُمْ فَسُقُ الْيَوْمَ يَنْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
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3. Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me.

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

وَأَن اَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنِ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ

المائدة 49

49. And Judge thou between them by what Allah has revealed, and follow not their vain desires, but beware of them lest they beguile you from some of that (teaching) which Allah hath sent down to you. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious.

وَقَالَ الْمَلِكُ انْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

سورة يوسف آية رقم 50

And the king said bring him to me. When the messenger came to him, Yousuf said to him "Go back to your Rab (lord) and ask him what about the ladies who got their hands cut (when they looked at me). My Rab is aware of their wicked planning

وَقَالَ الْمَلِكُ انْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ
مَا بَالُ النَّسُوءِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَذِبِهِنَّ عَلِيمٌ

سورة يوسف آية رقم 50

Notice that Yusuf, pbuh, was given the knowledge and wisdom. His choice of the word rab here reflects deep knowledge and understanding. The king was the rab in this case because he was the one that was to be obeyed in every aspect. If he told the his soldier to do anything, the soldier would not hesitate to carry it out.

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِّلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

الأَنْعَام 161-163

161: Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah."

162: Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:

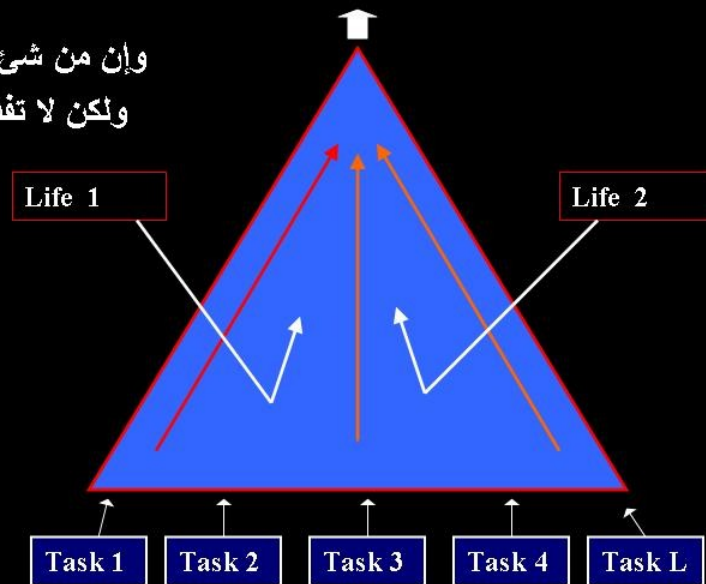
163: No partner hath He: this am I commanded, and I am the first of those who bow to His will.

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ
كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ
رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ 164

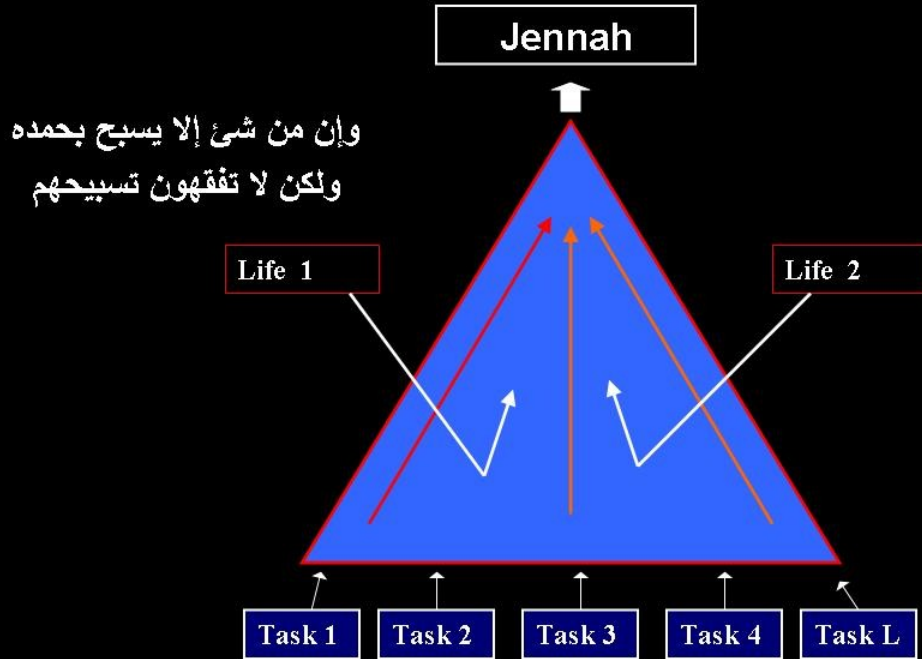
164: Say: "Shall I seek for (my) Rab other than Allah, when He is the Rab of all things (that exist)? Every soul draws the mead of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ
قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ
(توحيد الألوهية وتوحيد الربوبية)

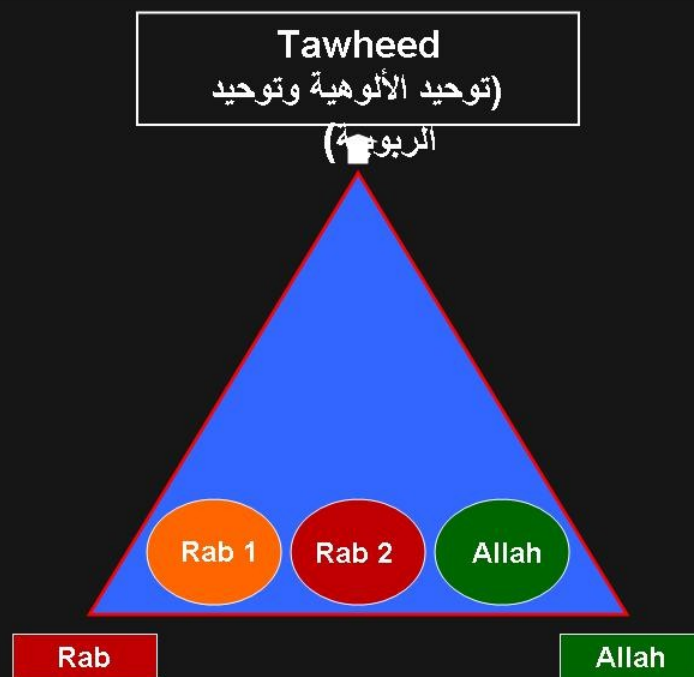
وإن من شيء إلا يسبح بحمده
ولكن لا تفقهون تسبيحهم



قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
قُلْ أَعِزَّ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ

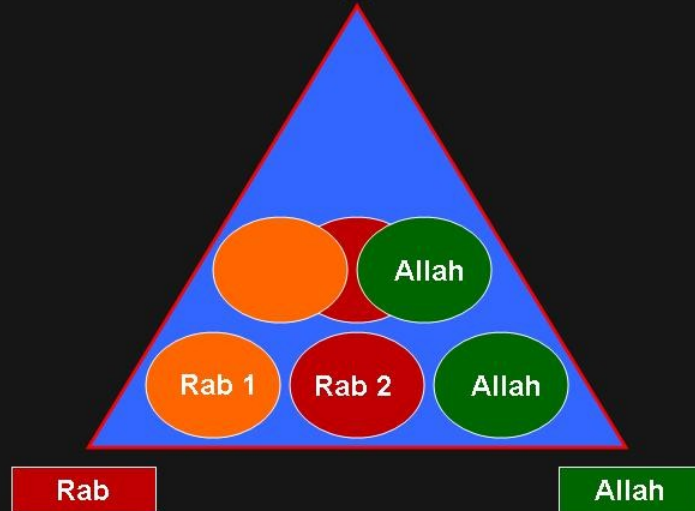


قُلْ أَعِزَّ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ



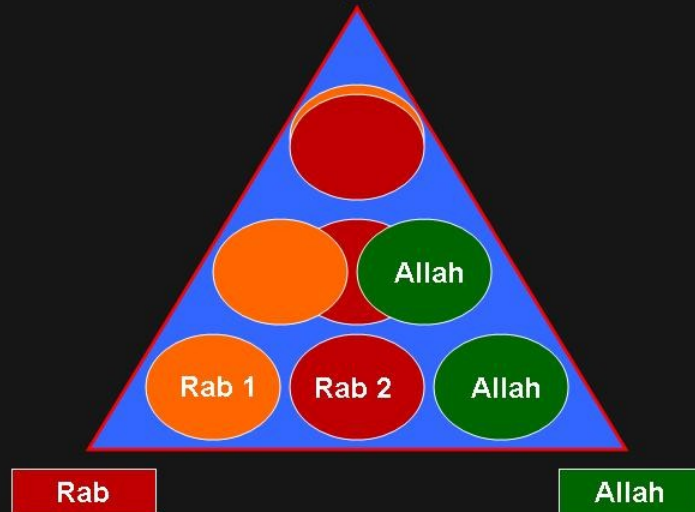
قُلْ أَغْيَرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ

Tawheed
(توحيد الألوهية وتوحيد الربوبية)

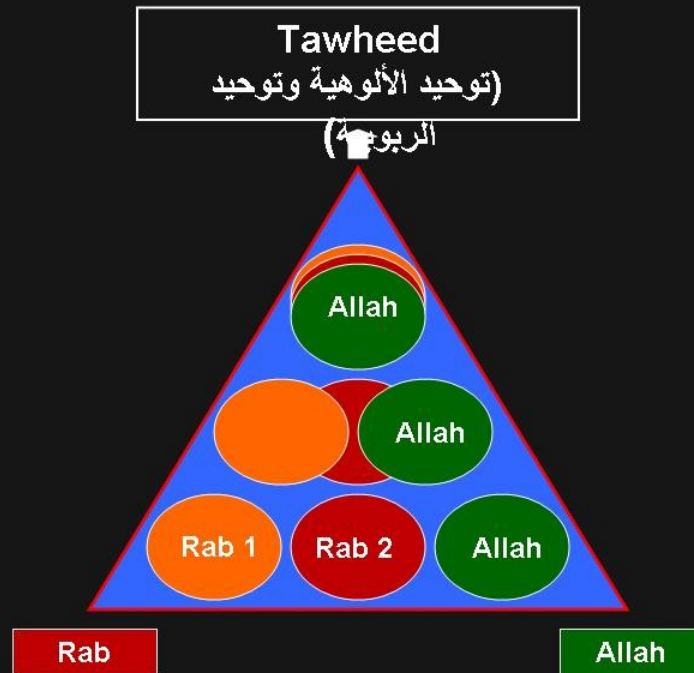


قُلْ أَغْيَرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ

Tawheed
(توحيد الألوهية وتوحيد الربوبية)



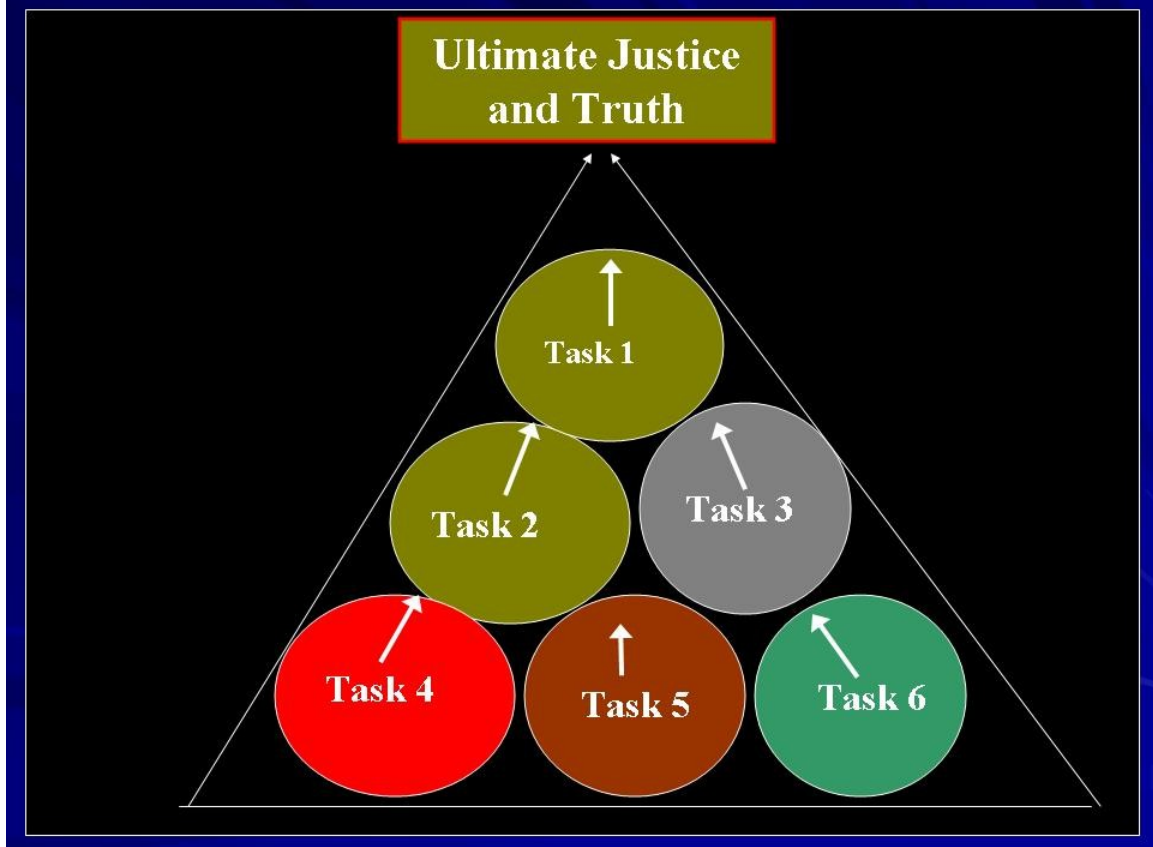
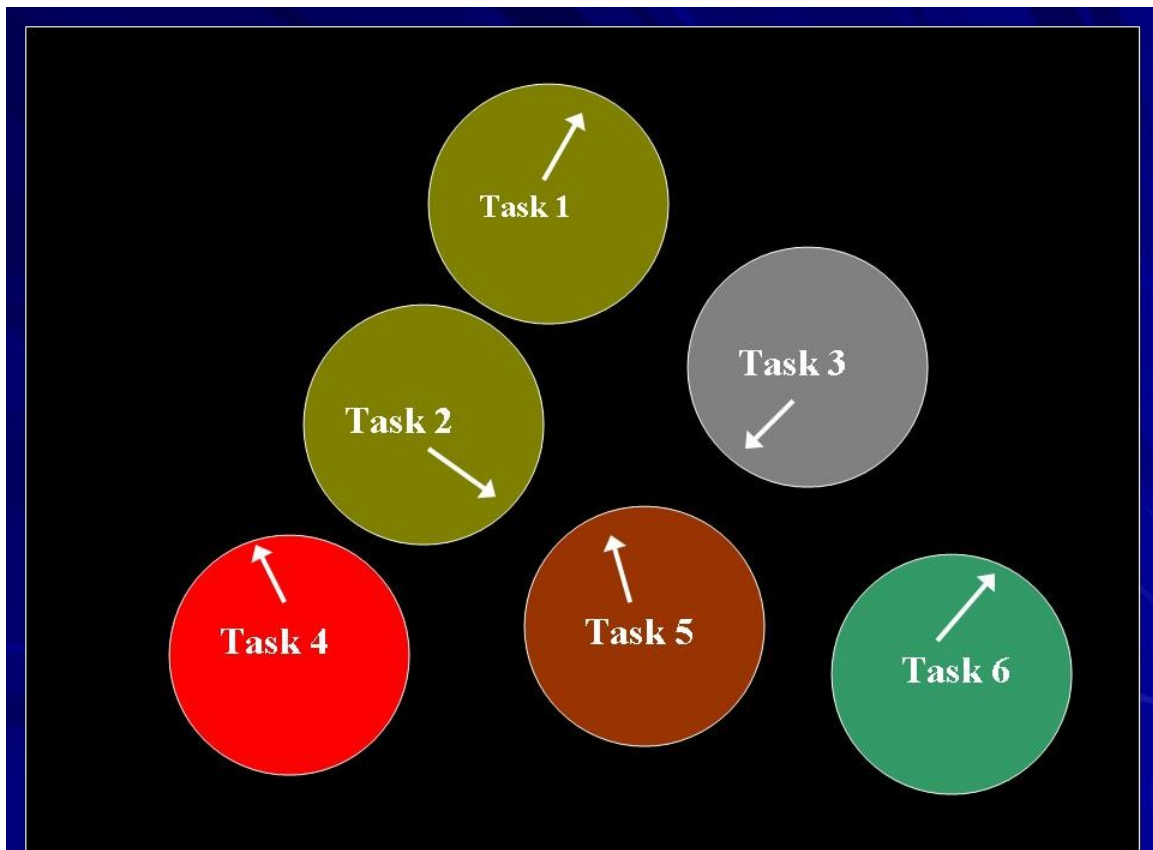
قُلْ أَغْيَرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ



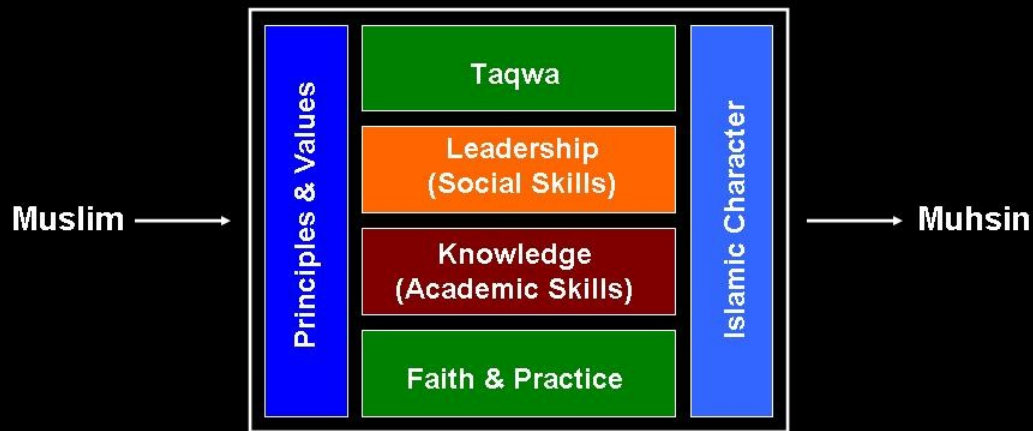
وإن من شيء إلا يسبح بحمده
وهو رب كل شيء

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ





Duties of the Islamic School and its Teachers



The Islamic School Shaping Factory

APPLICATIONS

Why are these verses inserted in Surat Al-Hajj?

Permission is granted to those against whom war is made to fight back because they are wronged – and Verily, Allah is Most Powerful for their aid. They are those who have been expelled from their homes in defiance of right – for no cause except that they say, “Our Lord is Allah.” Had not Allah checked one set of people by means of another there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His cause – for verily Allah is full of strength, Exalted in Might (able to enforce His Will).

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بَأَنَّهُمْ
ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ
نَصْرِهِمْ لَقَدِيرٌ
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
بِغَيْرِ حَقٍّ إِذَا أَنْ يَقُولُوا رَبَّنَا
اللَّهُ وَلَوْ لَأَدْفَعُ اللَّهُ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ
صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ
وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ
اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ
مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ
عَزِيزٌ

سورة الحج آية 39-40

The Approaches

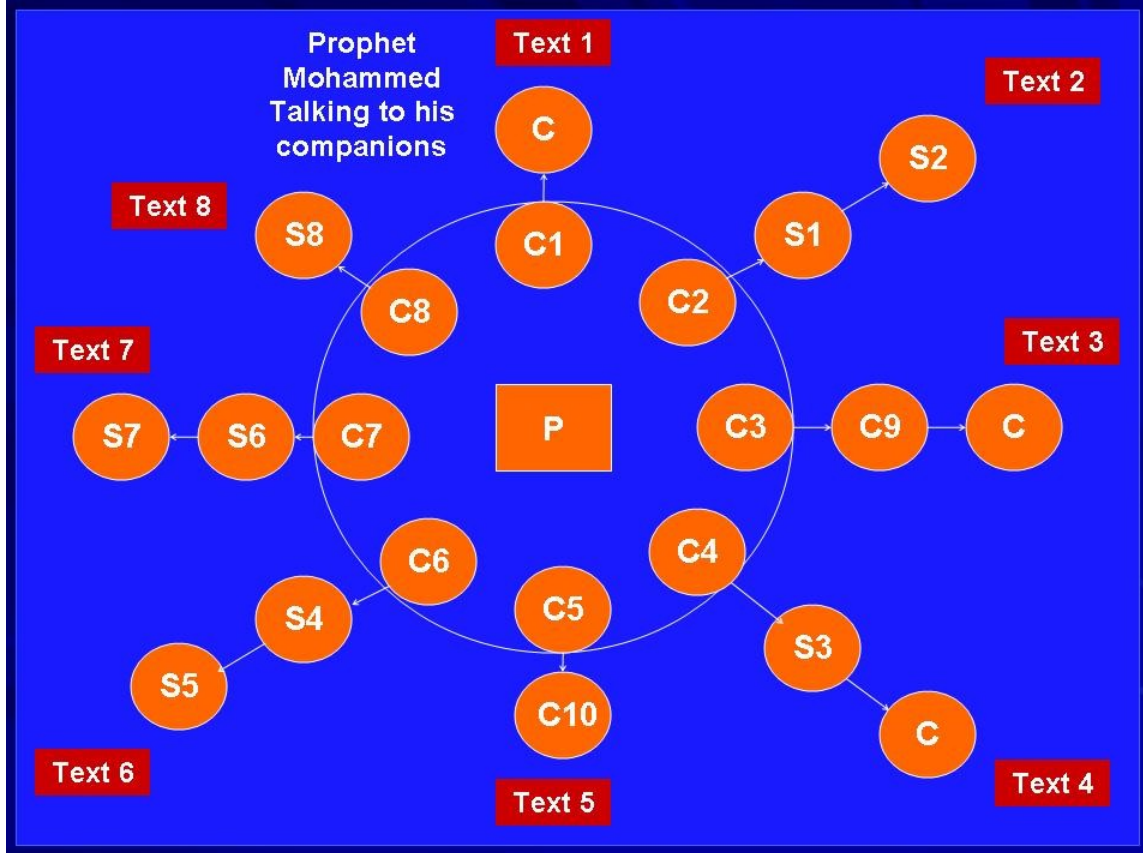
1. The Intrinsic Versus the Extrinsic Approach

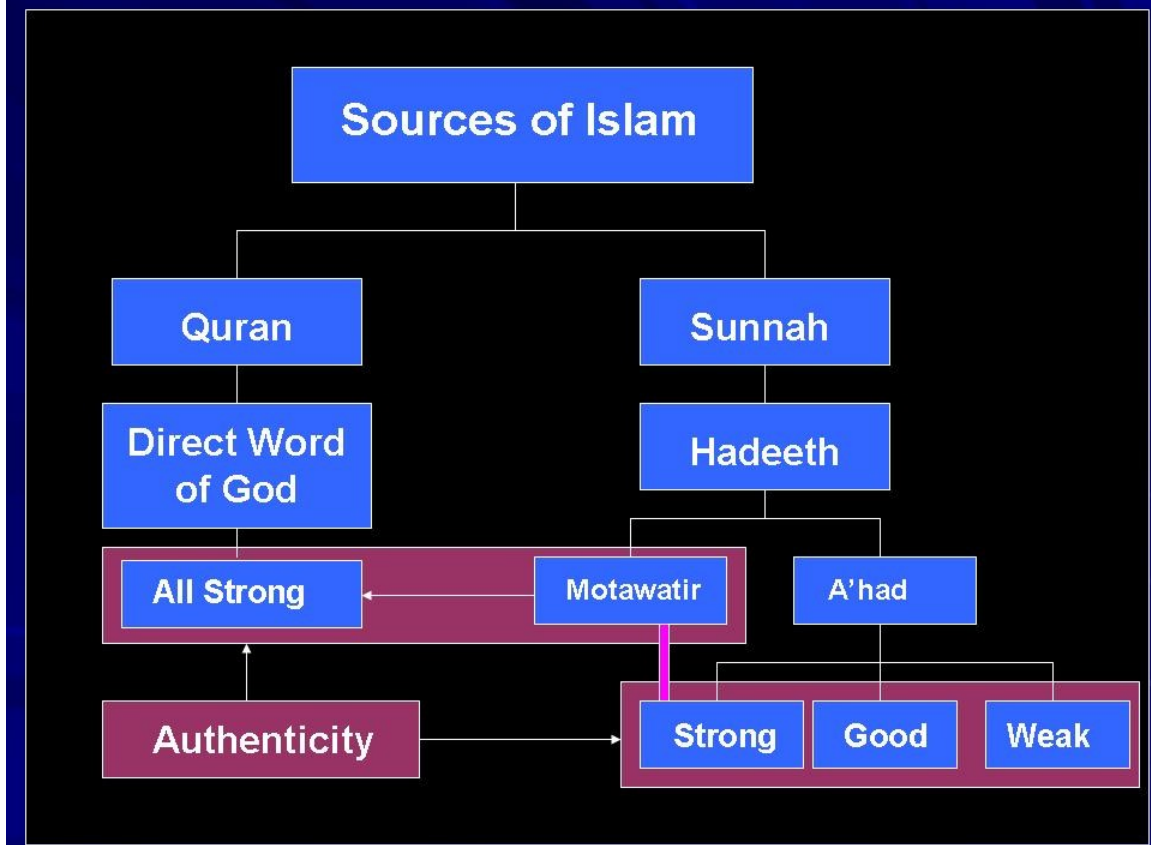
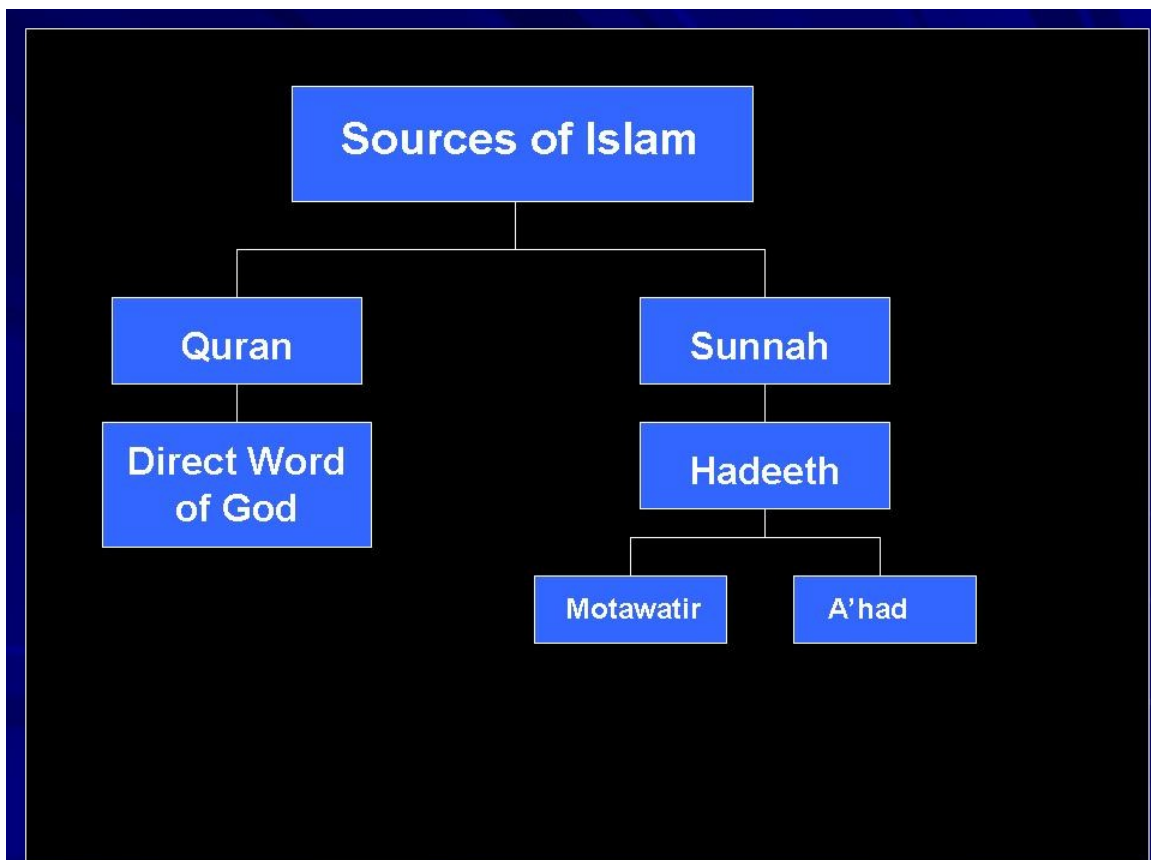
2. The Comprehensive Versus the Selective Approach

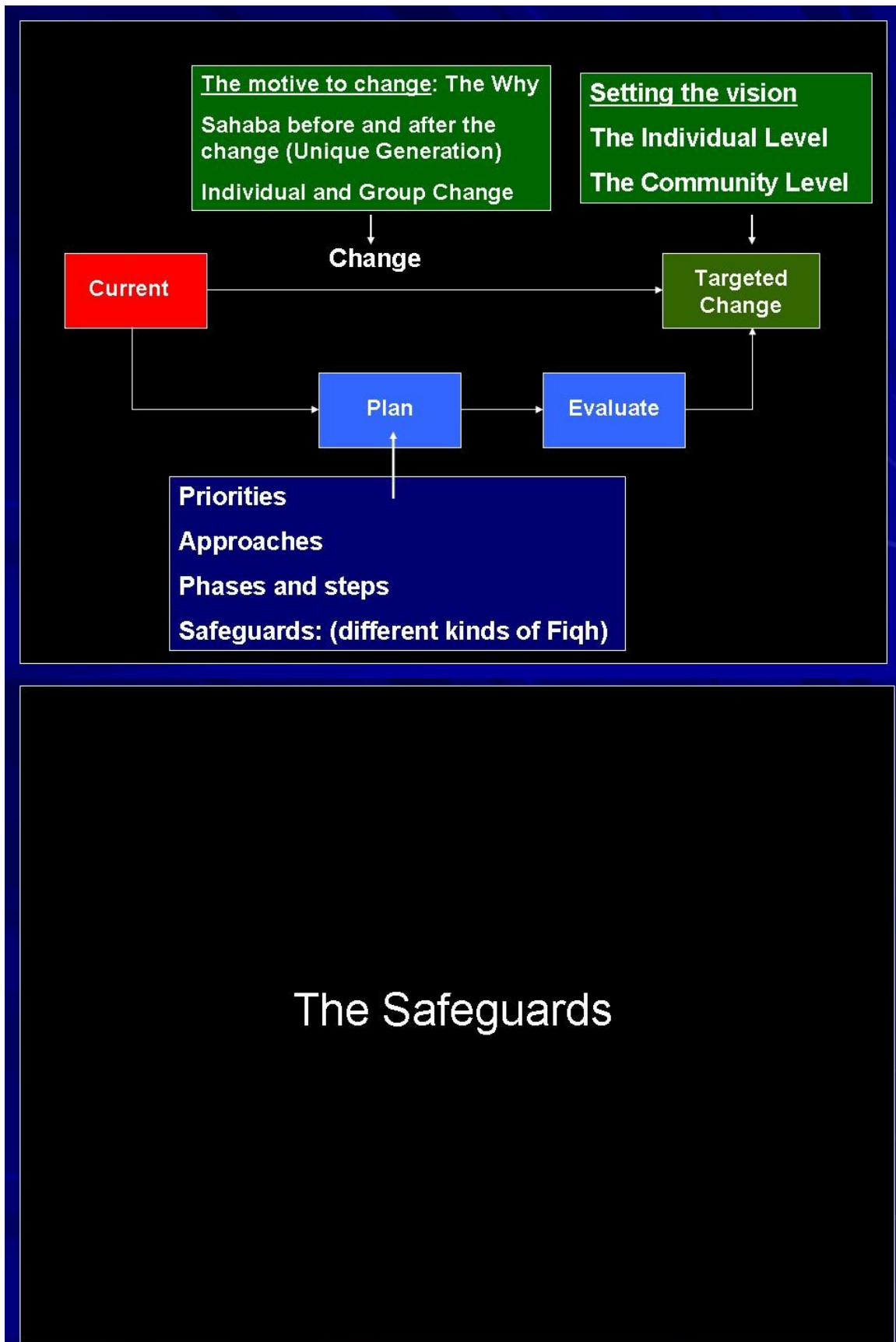
3. The Use of the Brain Versus the Use of the Text

4. One-Way Approach Versus Multiple Approach

5. The Accommodating Versus the Precautionary







What Makes the Difference?

Different Muslims learn from the same Quran and Sunnah, yet, sometimes, you may find that one is balanced and the other is extremist.

What makes the difference?

What Makes MAS Different and Unique?

What makes you a different unique Muslim?

Protecting Young Trees

The Use of Protectors and Guiders is essential for healthy growth of the tree



Protecting Young Trees

The Use of Protectors and Guiders is essential for healthy growth of the tree



Protecting Young Trees

Protecting the soil is essential for healthy growth of the tree



Protecting Young Trees

The Use of Protectors and Guiders is essential for healthy growth of the tree



Protecting Young Trees

There will come a time when the tree does not need these guiders and supporters anymore



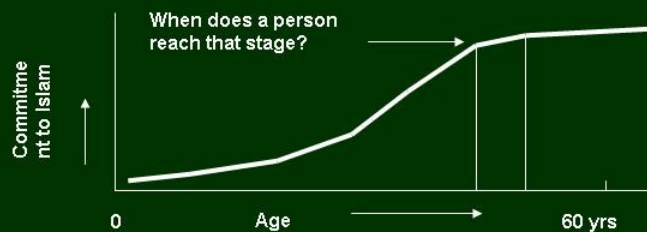
Protecting Young Trees

There will come a time when the tree does not need these guiders and supporters anymore

Until this time comes in, you have to protect, support and guide your child



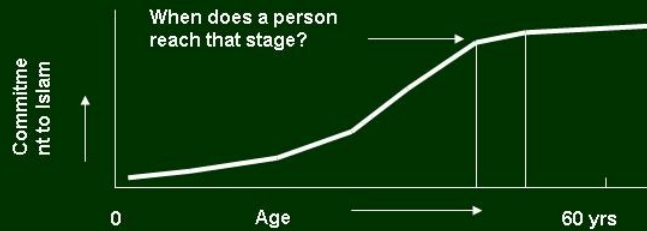
Maturity Development Stages



How does this understanding affect your Tarbiyah approaches with middle and high-school students?

1. The Fiqh of Priority Setting فقه الأولويات
2. The Fiqh of Gradual Application of Islam فقه التدرج
3. The Fiqh of the fixed and the changing فقه الثوابت والمتغيرات
4. The fiqh of the reality people living in فقه الواقع

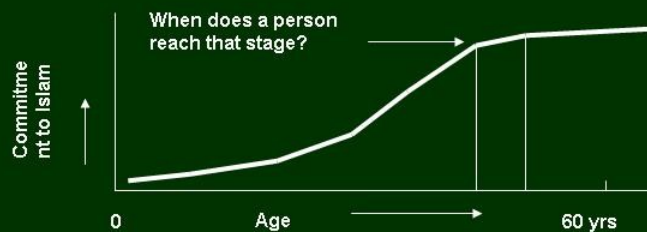
Maturity Development Stages



How does this understanding affect your Tarbiyah approaches with middle and high-school students?

- | | |
|--------------------------------------|-----------------------|
| 5. The Fiqh of Patience and Planning | فقه الصبر والتخطيط |
| 6. The Fiqh of Weighing Consequences | فقه الموازنات |
| 7. Trust in Allah's help | الثقة في عون الله |
| 8. Never Despair from Allah's Help | عدم اليأس من روح الله |

Maturity Development Stages



How does this understanding affect your Tarbiyah approaches with middle and high-school students?

- | | |
|--|-----------------------------|
| 9. The Fiqh of End Goal | فقه المقاصد |
| 10. The Fiqh of Ease and Flexibility | فقه التيسير والمرونة |
| 11. The Quran comes first | فقه الكتاب أولاً |
| 12. Understanding branches in light of the main fundamentals | فهم الجزئيات في ضوء الكليات |

No For Extremism
Yes for
Wasatia, Balance and
Moderation

EXTREMISM

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ

O you the people of the book do not go to extremism in your
religion and do not say anything about Allah except the truth.
Jesus the son of Mary is the messenger of Allah and His word that
He threw into Mary and a spirit from Him.

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

Rahbania they invented and We have not written it upon them. They
have not fulfilled it as they should

EXTREMISM

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا
مِنْ قَبْلُ وَأَصْلَحُوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

O you the people of the book do not go to extremism in your religion except the truth and do not follow the desires of people who lost their way before.....

”إياكم والغلو في الدين، فإنما هلك من قبلكم بالغلو في الدين“ رواه أحمد

Be Careful list you go to extremism in religion as what destroyed those who were before you was extremism. Narrated by Ahmed

SYMPTOMS OF EXTREMISM

1. Being so proud of one's opinion and thinking that others are wrong
2. Forcing people to follow his or her opinion and labeling those who don't as fasiqs
3. Rigidity in applying Islam especially in Non-Muslim countries
4. Interpreting what others say or do in the wrong way

The Rule of Ease in Shari'ah

“Allah intends for you ease, and He does not want to make things difficult for you.”

يريد الله بكم اليسر ولا يريد بكم العسر

“Allah does not want to place you in difficulty, but He wants to purify you, and to complete His favor to you so that you may be thankful.”

ما يريد الله ليجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون

“Allah wishes to lighten (the burden) for you. And the Human being was created weak.”

يريد الله أن يخفف عنكم وخلق الإنسان ضعيفاً

The Rule of Ease in Shari'ah

Allah's messenger, pbuh, said, “Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion.”

رسول الله صلى الله عليه وسلم قال:
يسروا ولا تعسروا وسكنوا ولا تنفروا

“Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.”

يسرا ولا تعسرا وبشرا ولا تنفرا وتطوعا ولا تختلفا

General Purpose of Shari'ah

General Goal of Shari'ah is to make people's life better and to make life on earth the best for human beings

BETTER LIFE FOR EVERYONE ON EARTH

"Shari'ah is built on achieving the best for the human and if any matter turns from good to bad or from making it easy to making it difficult, then it is important to know that this is not from Islam, but from the people and their understanding of Islam."

Ibn Qayyim Aljawziah

WASATIA, BALANCE, AND MODERATION

The Fiqh of Wasatia, Balance and Moderation

WASATIA AND OPTIMIZATION

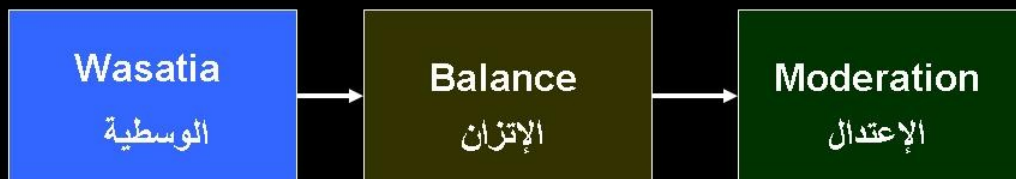
الوسطية من الألفاظ المشتركة فإن جاءت منفردة عنت الكمال

To Optimize means to make
it closest to perfection

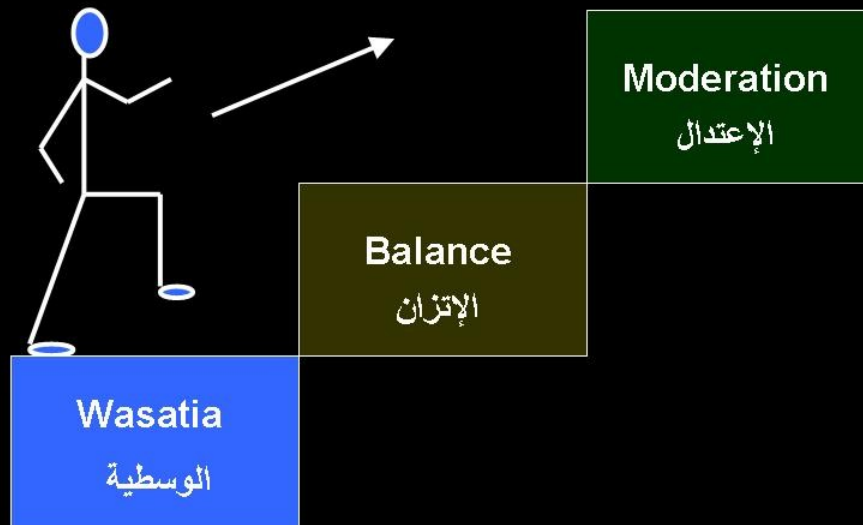
أي يجعله أقرب إلى الكمال

وكل شئ خلقناه بقدر
لقد خلقنا الإنسان في أحسن تقويم

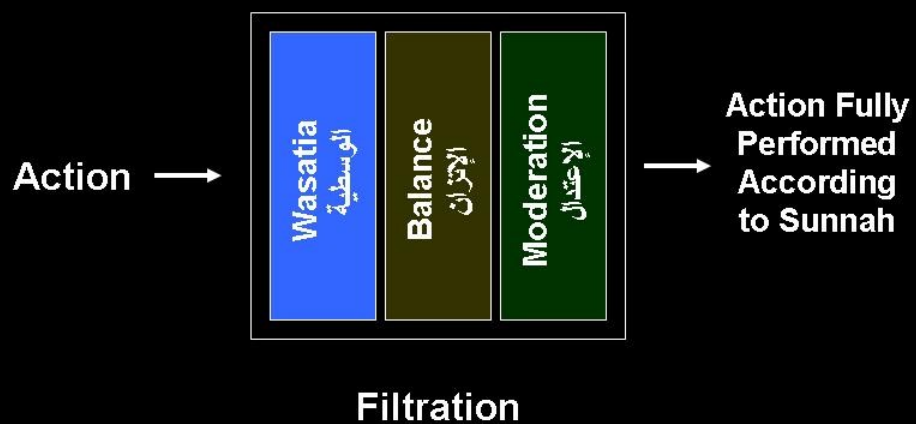
WASATIA, BALANCE, AND MODERATION



WASATIA, BALANCE, AND MODERATION

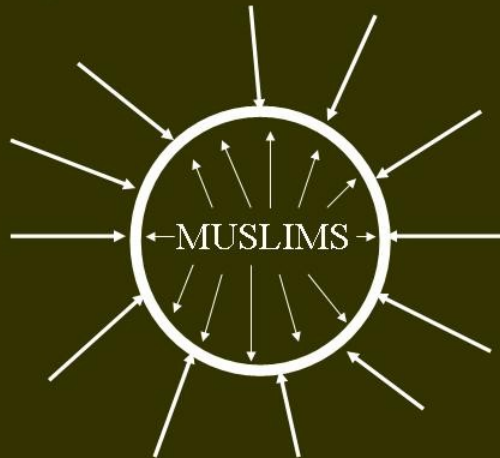


ALWASATIA GROUP FILTER



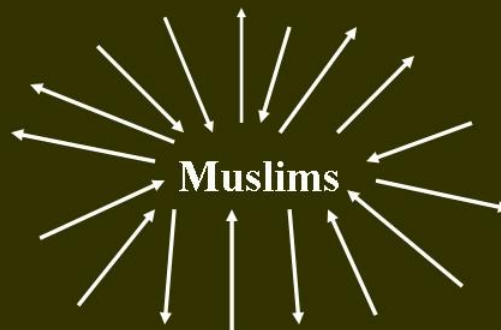
Models of Interaction

Closed-Shell Model (Isolation Model)

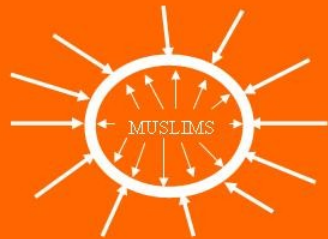


Models of Interaction

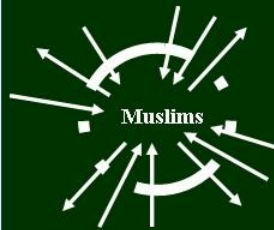
No-Boundaries Model (The Assimilation Model)



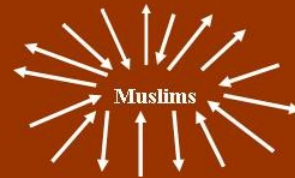
Models of Interaction



Closed-Shell Model
Isolation Model

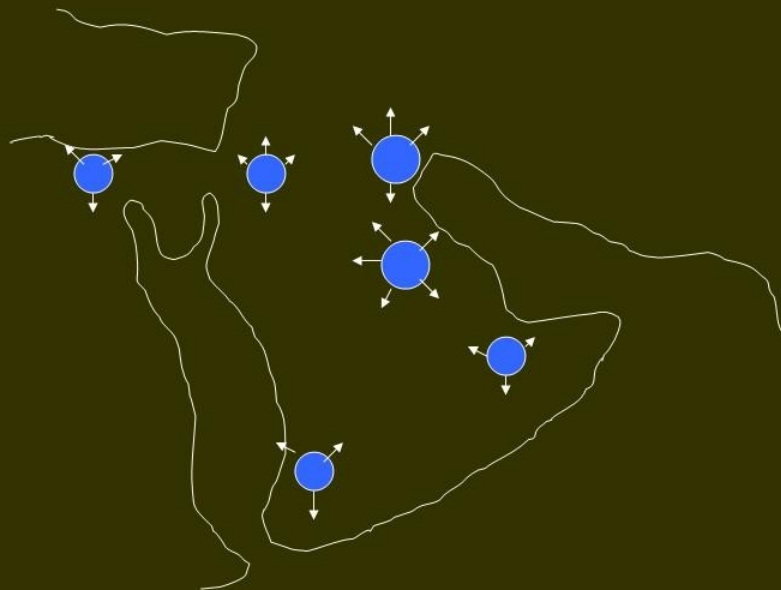


Open-shell Model
Integration Model



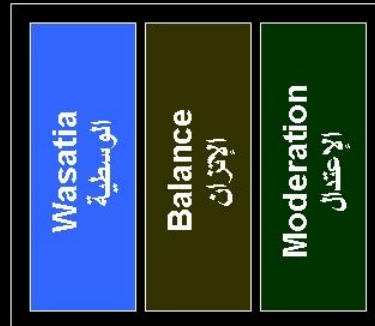
No-Boundaries Model
Assimilation Model

**This is the Model That Prophet Mohammed, pbuh,
Used to Spread Islam**



ALWASATIA GROUP FILTER

Action →



Action Fully
Performed
According
to Sunnah

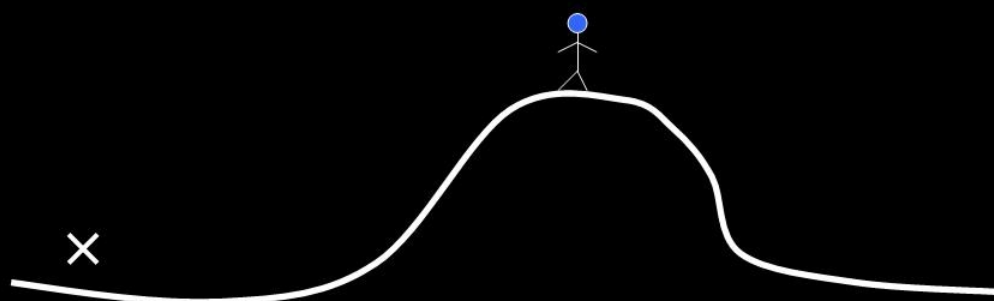
Filtration



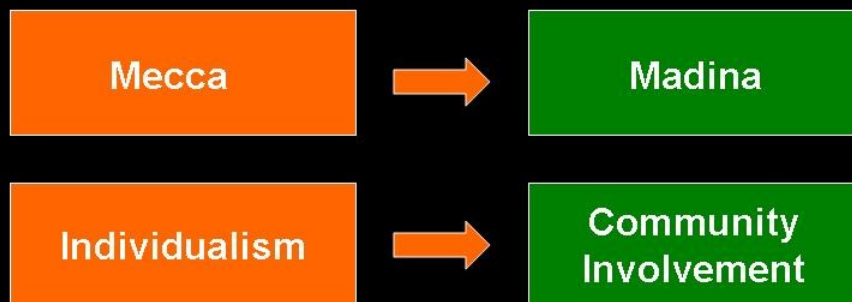
The Concept of “The Few” أولو بقية

يجب ألا يعطونا أحد

None Should be Above us



The True Believer from the Perspective of Citizenship and Community Involvement



وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَتَصَرَّوْا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid, - these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.



The Concept of “The Few” أولو بقية

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ
وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ

Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth - except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given to them, and persisted in sin.

Nor would thy Lord be the One to destroy communities for a single wrong-doing, if its members were likely to mend.